

**THE IDEOLOGICAL PERSPECTIVE OF PAKISTAN MOVEMENT:  
THE EDUCATIVE VALUES**

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It is said when phoenix feels that its life is about to end, it gathers dry stalks and starts signing Flames start coming out of its wings burning its surroundings and itself too. It makes all a heap of ashes. Then comes the rain and creates a new phoenix – a new base of life.

This allegory – whether true or false – equally applies to the nations left with a little spark of life in them. This interred spark comes out and creates a man who gives new life to the nation.

**STATE OF AFFAIRS AFTER 1857**

There was 1857 – Independence War in the Indo-Pak sub-continent. The British termed it “an act of revolt”. The Muslims became the victims. They lay threw down, bleeding at the feet of the conqueror, the British. They lost their rule, even their existence as a nation. The defeat put them reeling into a state of hopelessness. Bahadur Shah Zafar, the last legal body of the Mughal sovereignty, was exposed as false, unreliable, and irrelevant. Queen Victoria became the Empress of India. Stage by stage Muslims were destroyed of their political, military, civil judicial and economic power. They were even deprived of their traditional educational facilities and resources. They were already a fallen nation, headed by an Emperor whose presence was not effective even within the four walls of the Red Fort in Delhi. He, as a pensioner of the East India Company, was found pleading helplessly for a raise in his pension.

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The British applied pharaoh's political strategy – to humiliate the brave and uphold the coward. The Hindu co-operated with the British. The intention was to take revenge of 1000 years governance of the Muslim rule. The brave who survived were blamed for the "act of revolt". The author of the book "*Loyal Muhammadans of India*" is a living proof of the Muslims' state of dejection. They are termed as the sole ingredients of every crime, he writes in this book. It was on the basis of the uncommitted crimes that Dr. Hunter in his book "*The Indian Mussalmans*" suggested that the status of Muslims of India in future would be no more than that of the woodcutter and of the water-carrier. "A hundred and seventy years ago", he writes, "it was impossible for a well-known Mussalman to become poor, at present it is almost impossible for him to continue rich". "The truth is", he continues, "The Mussalmans were the superior race, superior not only in stoutness of heart and strength of arm, but in power of political organization and in the science of practical government. And now, "no calamity started from heaven, which before reaching the earth did not seek the home of the Mussalmans. In all the English newspapers and books that I saw during those days I invariably marked one thing, namely, none is wicked and mischievous except Muslims, Muslims, and Muslims. No prickly tree was planted in those days which it was not said that its seed was sown by the Muslim and no fiery typhoon arose about which it was not alleged that it was raised by the Muslims". (1 & 4)

#### SIR SYED AHMED KHAN, THE PHOENIX (1817-1898)

Just at this time came Sir Syed Ahmed Khan. He was but an ordinary employee of the British Government. His childhood and adolescence, in his own words, remained buried in playing 'Kabaddi', flying kites and enjoying dance and music. In these circumstances, he sprang up as a spark from the ashes of the nation. He ran through its dried veins. It was he who held steady to create a new world.

### *Impact of Inner Feelings*

When Sir Syed Ahmed Khan felt the sense of creating awareness in the nation, it was darkness of frustration all around. Expressing his inner feelings he says: "I did never think the nation will ever come out of this morass and chaos to survive, to prosper and to get respect any more. I could not bear to look upon the condition of the people . . . Believe me, this grief made me old and turned my hair gray . . . But then, the thought came to me that it would be very cowardly and unmanly to leave one's country in ruins and enjoy a comfortable life in privacy. No! I ought to participate in that misery. It was national duty to try to relieve the miseries as much as I could. And so I . . . chose to work for my country". (1 & 11)

### *The Height of Character*

What was the height of character of this savior of the nation? The following one example would make it dear:

During the time of violent disturbances, he saved the lives of many English women and children just because they were human beings. The British Government, as reward, offered him the forfeited estates of the Chandpur's chieftains along with a reasonable property. He refused to accept. His plea was that quenching thirst with the blood of a Muslim brother could not be agreeable to him in any way. He mentioned this event in one of his speeches to the Muslim Education Conference. He said, "Unto my own heart, I said 'no one would be more stupid than me in the world, if I accept this reward and become an owner of the estate at a time when my own nation is in tatters', so I flatly refused to accept it".<sup>(11)</sup> And then he became busy for the survival of his people.

### *Two-Nation Theory*

'Let the Muslims live as a separate permanent nation was his slogan. Neither the British, nor the Hindu were ready to accept the idea of being a separate permanent nation. The British, at the

most, were willing to accept the Muslims as a rebellious religious sect and the Hindu as if the Muslims were untouchable. At this juncture of time, it was Sir Syed, who proclaimed that the Muslims and the Hindu are the two separate nations. In 1867, answering the question of the Commissioner of Banaras, Mr. Shakespeare, he said:

“And now I am sure these two nations will never co-operate with each other in any endeavor. Nothing has happened till yet. As the time passes, this opposition and enmity will mount from the side of the Hindu who are called literate. Those who live by that will see”. (2 & 3)

The Muslim and the Hindu are the two separate nations, so their states ought to be separate. This announcement was the first foundation stone, which Sir Syed Ahmed Khan laid almost 150 years from now. Addressing the students of Dar-ul-Uloom, his words were:

“Remember, the truest ideology is the ideology of Kalema: ‘There-is-no-god-but-God and Mohammad (pbuh)-is-the-Messenger-of-God’. Believing in this ideology makes our nation really ours. If you did all at your command without committing yourselves to this ideology, you would no more remain members of our nation, how exalted though you may become out. I am confident you would be the character models of knowledge and Islam both. And then alone would our nation attain the real, the original, the genuine esteem”. (5 & 11)

This was the FIRST Designer of Pakistan.

### *Pursuit of Excellence*

The Indo-Pak history stands witness to the fact that up to 1930 Muslims of British India were like grains of sand, scattered and broken. They were like a camel without a nose-string. They were a convoy without a destination, without a guide, and without a leader. Their endeavors were short-lived like a gust of wind or a splash of seawater where Sir Syed Ahmed Khan was putting forth the best of his efforts. He was taking up the challenge with great

courage, determination, and enthusiasm, the qualities that never failed him till the end of his life. He worked and worked hard, and there is hardly an aspect of national life that he did not touch and leave his impact on. Through his speeches, writings, meetings, and dialogues, he projected the idea of Muslims being a separate nation from others. And the base was Kalema, the Muslims' Ideology.

#### DR. MOHAMMAD IQBAL, THE THINKER OF THE QURAN (1877-1938)

In the midst of this disorder and turmoil, rose a man, whom Allah's bounty had gifted not only with sound reason but also with vision. He attracted the scattered Muslims to their true destiny, predetermined for them by the Quran. He pointed out the way to achieve their goals in the context of affairs then prevailing in India. He analyzed the situation around them. It was Allama Dr. Mohammad Iqbal.

#### *Common Ideology: The Base of Nations*

He made it very clear that 'nations are built on the basis of common ideology. The boundaries of the countries do not form them into a nation'. He continuously spread this idea. When he sensed that the circumstances were favorable for this idea, in the city of Allahabad, he pronounced it in clear terms that "An Islamic State was ordained for the Muslims in North West of India".

#### *Allama Iqbal's Exposition: Islamic State*

Allama Iqbal made it clear in his addresses that:

"From Islamic point of view, a State is the end product of an effort to translate ideal concepts of Islam into realities of space and time. This is a task of converting these lofty concepts into collective human conduct".<sup>(6)</sup>

He also made clear that in this State:

1. "Worship" is placing one's self in subservience to the Laws of Allah

2. "Establishment of Salat" means shaping a society to be in harmony with obedience to the Laws of Allah
3. "Giving of Zakat" implies providing sustenance to all people of the State, indeed to mankind at large
4. Promoting rightful deeds and prohibiting unlawful acts comprises promoting what the Quran decrees and prohibiting by law what the Quran forbids
5. "Shirk" (duality) means obeying man's self-made laws

In the context of these items, Allama Iqbal said:

"Islam does not require loyalty to a crown or a throne; it enjoins keeping faith with Laws of Allah".<sup>(6, 7 & 9)</sup>

### *Islam as The Muslims' Magian Heritage*

Allama Iqbal's efforts, through his visionary thoughts, were at the *Deen*, the way of life that Allah had given to mankind through the Prophet (pbuh), who had put it into practice. He wanted to bring back this *Deen* to the world in its original form. It was a treasure that had been lost by Muslims. He told Muslims that the Islam found in various countries of Muslims was not the one, which had been established by the Prophet (pbuh) in Medina. It is, in fact, the Islam fabricated and enforced by monarchies. And now it is being upheld and maintained by our clergy. Historically Zoroastrian Iran took revenge of its defeat not only from Arabs but also from whole of Islam, uprooting its very foundations. Allama Iqbal summed up this in one sentence:

"The conquest of Iran resulted, not in Iran becoming Islamized but Islam being Iranized" (Islam and Mysticism-New Era 28<sup>th</sup> July 1917).

Allama Dr. Mohammad Iqbal wrote in another letter, "Indian Muslims have been under Iranian influences since centuries. They are not familiar with the Arabic Islam or its objectives. Their ideals, literary as well as social, all are Iranian" (Iqbalnama Vol.I, p.24).

He calls it Muslims' *Magian Heritage* and in extreme mental pain, he writes:

"This Magian heritage dried up Islam's sources of inspiration and stalled – brought to a standstill – both the development of its spirit and the achievement of its objectives". (Ahmadiyah and Islam).

### *Renewal of the Original Deen*

To renew the original Deen, he was saying, it was necessary that a piece of territory should be secured. This territory should be free of alien systems. And then an Islamic system based on the guidance from the Quran is established in it. This was the objective, which he placed before the nation in 1930. He was clear in his mind that achievement of that objective would:

Enable Islam to free itself from the effects of monarchies and thus to break the shackles of inertia which has gripped the culture, education and sharia of Muslims for centuries. Because of this freedom, there will be a renaissance of the Deen. The revived Deen will be closer to spirit of the modern times (Presidential address at Allahabad -1930).<sup>(11, 12 & 13)</sup>

This was only possible through the Quran's Concept of Government.

Earlier, in his collection of "Khutbat" – The Reconstruction of Religious Thought in Islam – he had observed:

Under the present circumstances, the way out for us is to scrape away the stubborn layers of Un-Islamic influence from the mirror-face of Islam that have completely blocked its dynamism and evolution. (We should) renew the genuine values of liberty, integrity and equality and make such a renewal the base on which to erect our moral, social and political systems that should reflect the simplicity as well as universality of real Islam (Sixth address).<sup>(6)</sup>

***Parasites on Islam: Monarchy, Mullahism and Monasticism***

He knew that the toughest opposition to Islam would be from the religious hierarchy. It is because religion had become a means of livelihood for the clergy. When they adjust themselves to the rulers, religion becomes a means of wielding power, and influence too. On the other hand, in real Islam, the institution of theocracy would lose its existence. If one reads Iqbal's poetry from end to end, one will find him extremely critical of the Mullah. He holds the Mullah responsible for the ruin of Muslims. He is found emphasizing to Muslims:

You have lost your pristine quality,  
O victims of Monarchy, Mullahism and Monasticism!

Allama Dr. Muhammad Iqbal expressed his understanding in his presidential address to All India Muslim Conference meeting (held in March 1932) when he said:

The grandeur of our Deen is lying shackled by primitive superstitions of our Mullahs and Jurists and is begging to be let free. From spiritual angle we are in a prison house of emotions and situations, which we built around ourselves during centuries past. It is a matter of shame for us seniors that we could not prepare our young generation to withstand the economic, political, and religious crises that are going to unfold.<sup>(9)</sup>

In his view, the religious hierarchy would oppose the new State based on the original Islam because it would be based on the Laws of the Quran. For this reason it would need a lot of courage and determination to pursue the achievement of such a State. Hence he emphasized in his speeches that:

Sooner or later, the Islamic world is going to face the question whether there is room for evolution in Islamic laws. This is a very important question and would require strenuous mental effort for an answer. The answer should certainly be in the affirmative in case the Islamic world addresses this question in the spirit of Umar – that Umar who was the first and foremost freedom loving mind in Islam, and who, during the last moments

of life of the Prophet (pbuh) had the courage to say, "For us the Book of Allah will suffice!"<sup>(6)</sup>

Allama Iqbal knew that the system based on pure Quranic concepts, values, injunctions, principles, commandments will be at the mercy of the blockheads who are alive for every non-Quranic system. In this Quranic system, there would be no room for personal rule – whether in the form of monarchy, dictatorship, or even in the form of Western democracy. It would accept neither Western capitalism, nor Soviet communism. For this reason, this modern Islamic State would be opposed not only by the religious establishment but also by other nations of the world. No nation will tolerate establishing of the Quranic system in any part of the world. The criticism against the Western nations and their civilization that appears in Iqbal's poetry is for warning the Muslims that the opposition to their plans would be from the entire world.

The history proved it. The toughest opposition to Pakistan Movement did come from our theocratic establishment and the *Peers* (custodians of monasteries). The opposition is still pouring continuously. The conflict has been raging from eternity. Allama Iqbal describes institutions of theocracy, monarchy and monasticism as curses for humanity and a calamity from Allah:

There are four calamities in this land: The usurious moneylender – the moneylender's practice of lending money at excessive rates of interest, the monarch, the *Mullah*, and the *Peer*.<sup>(7)</sup>

### ***Iqbal's Concept: Sovereignty in the Quran***

It was because of the keen awareness of this state of affairs that Allama Iqbal gave the concept of a modern State in which sovereignty rests in the Book of Allah, the Quran. He conceived that it would result only when Islam comes back on the world scene in its pristine form. Allama Iqbal made it clear that in this new State, Laws of the Quran will be supreme.

As a philosopher, as a poet, as a writer, as a thinker, and above all as a scholar for the teachings of the Quran, he emphasized the establishment of Islam.

**MOHAMMAD ALI JINNAH: THE QURAN'S PRAGMATIC ADVOCATE LEADER (1876-1948)**

Here Allama Dr. Mohammad Iqbal's far-reaching vision put him in quest of a person of perception and sincerity – a person who would wage a fight for regaining the lost status of the Muslim nation. In this context, his letter to the Quaid-i-Azam will help in understanding how he won over him for the solution to the economic problems, which lie in enforcing of an Islamic order. He wrote:

After a long, deep study of Islamic laws I have arrived at the conclusion that if this system of laws is promulgated appropriately, at least the economic rights of every individual can be safeguarded. However, the promulgation of Islamic Sharia is not possible without the establishment of one or more independent Muslim states. Do you not think that the time for such a demand has arrived? Letter dated May 28, 1938 (reference "Quaid-i-Azam and his times" by Raees Ahmad Jafri).

He succeeded in his search, and in 1938 he made over his brief to an advocate, who was endowed with integrity and sincerity as well as the vital experience for the mission. It was Muhammad Ali Jinnah whom, the Muslim nation conferred the title of Quaid-i-Azam, or the Great Leader.

***Quranic Government and Religious Opposition (No Theocracy)***

This thin but wise leader contested the suit entrusted to him with good judgment, integrity and devotion. The courts of the world were wonder struck with his performance. His sincerity to his fight for independence of his nation rewarded him with success. But the question is how he contested the suit entrusted to him.

Allama Iqbal left this world while still engaged in his campaign of establishing a modern and truly Islamic State. Quaid-i-Azam took over his mission. At the outset, he declared that the system of Government in the new State would be Quranic. He also reaffirmed Iqbal's solemn promise that there would be no priestly monopoly. Addressing the young generation in Aligarh at Muslim University Union he said:

Muslim League has done at least this much that it has liberated you from clutches of the reactionary elements amongst Muslims and has shown that those who are pursuing the agenda of self-interest, are traitors to the national cause. I have no doubt in my mind that it has freed you from fetters of the so-called Maulvis or Maulanas (Speeches of Quaid-i-Azam, Part-I, p.48).

The Quaid-i-Azam made a categorical declaration in Muslim League Convention in Delhi on April 11, 1946 that:

Let us understand in clear terms what our war is about. What is our goal? Please remember our goal is not theocracy. We do not want a theocratic state.<sup>(12)</sup>

After the establishment of Pakistan in 1947, as Governor General of Pakistan, in February 1948, he said in a broadcast to the American people:

In Pakistan, there will be no theocracy – a system in which the government is turned over to religious establishment for fulfilling its self-appointed divine mission.<sup>(13)</sup>

The clear declarations of Allama Dr. Mohammad Iqbal and Quaid-i-Azam Mohammad Ali Jinnah were a shock to the religious establishment. They had entertained fond hopes that when an Islamic system was established in this country, they would be the sole spokesmen and referees on matters pertaining to the Sharia. But the Quaid-i-Azam told them very clearly that the Quranic system did not accept monopoly of any religious hierarchy.

### *Influence of the Quran*

To what extent the Quran's greatness and preciseness had influenced the Quaid-i-Azam can well be judged from many of his statements such as:

All except the ignoramuses – ignorant persons – are aware that the Quran is a compendium – short but complete summary – of Muslim way of life encompassing all laws relating to faith, civics, trade, jurisprudence, armed forces, and criminal and civil codes. Whether it is religious ritual or everyday matters, be it the question of purity of the soul or cleanliness of the body, collective obligations or individual rights, it has laws on every subject. That is why the Prophet advised that every Muslim should have Quran with him and be his or her own guide in matters of faith (Message to the Nation on Eid in 1945).

“Westernized” Mohammad Ali Jinnah, the Quaid-i-Azam, had such a faith in lucidity and greatness of the Quran!

### *Understanding of an Islamic State*

Quaid-i-Azam had a very clear understanding of an Islamic State. In answer to a question by students of Usmania University, Hyderabad (Deccan), he said:

In Islamic Government the hub for obedience and loyalty is Allah and practical shape of the concept is obedience to the commandments and principles laid down in the Quran. Islam is not about obedience to a king or a house of parliament or any other person or institution. Commandments of the Quran lay down the parameters of our freedom and limits in political and economic spheres. In other words, an Islamic Government is a rule of Quranic principles and commandments. For this rule to be enforced you need territory and a state (Answer to a question by students of Usmania University, Hyderabad (Deccan), ref; daily Inqilab, Lahore, August 2, 1941).

From this clear explanation of the Quaid-i-Azam's clear understanding of an Islamic State, the basic constitution of the

State of Pakistan comes forth with clarity. There can be no basis of the constitution and laws of the State of Pakistan other than the Quran. No other source of laws would be acceptable for a modern state.

Just go back to the Indo-Pak history. You will see Muslims of India were divided into parties and seats. In spite of these differences, what was the common factor that could make these entirely dissimilar elements converge on one point? He raised this question himself in the annual meeting of the Muslim League held in Karachi in 1943. First he asked:

What is the cord that would bind Muslims into one entity; which is the rock on which their Millat is founded; what is the anchor that provides stability to the boat of this Millat? <sup>(14)</sup>

He then, himself gave the answer:

That binder, that cord, that rock, and that anchor is the great Book of Allah, the Holy Quran. I have unshakable faith in our achieving ever increasing unity as we proceed. One Allah, one Prophet, one Book, one Ummah! <sup>(14)</sup>

He further added:

I am neither a Maulvi, nor a Mulla, nor do I have pretensions – asserted claims – to mastery of theology. However, I have made an attempt to study the Quran and Islamic laws on my own. This great book has in it, guidance on all aspects of human life whether it is the spiritual or social dimension, political or economic aspect of life. In fact nothing is beyond the scope of Quranic guidance (Usmania University, Hyderabad Deccan, 1941).

Much more can be said on this topic. Anyhow, on the basis of his statements we are clear about the model the Quaid-i-Azam had before him. It was nothing but the great Book, the Quran, which is a complete compendium of life.

***False and Fabricated Report***

“Quaid-i-Azam and Economics” is a full-fledged field of study on which a lot can be said. There is a false and fabricated report that Pakistan was created for safeguarding interests of capitalists and feudal lords. For exposing this fabrication we quote a couple of instances to reflect the real thinking of the Quaid-i-Azam.

In 1943-44 the Movement of Pakistan was at the climax of its struggle. It was necessary for the Muslim League to take well to do people on its platform. But look what the Quaid-i-Azam says at this critical moment. In his presidential address to a special meeting of All India Muslim League held in Delhi in 1943, he made it clear:

At this juncture I want to warn the zamindars and capitalists, that they are living in luxury as part of a satanic system, which so intoxicates people, that they refuse to listen to reason. Lust for usurping fruit of hard-earned labour of the masses has become second nature to them.<sup>(11)</sup>

Often I have visited villages. I have observed that there are hundreds of thousands of people who cannot afford one square meal a day. Is this what we should call civilization? Is this the destiny that is called Pakistan? If so, I wash my hands off Pakistan! If these capitalists have an iota of sense they should keep pace with changing times. If they fail to do so, we shall not be able to help them! (Speeches and Writings of Jinnah – P.554).

And he showered glad tidings to the poor when, while addressing Muslim workers on March 1, 1945 in Calcutta, he said:

I am an old man. Allah, in His mercy, has endowed me with means enough that I can spend my old age in comfort. Why should I keep running about day and night enduring hardship? My struggle is not for capitalists; I am doing this hard labour for the poor. I have witnessed scenes of painful poverty. We shall endeavour that every one in Pakistan should leave a life of prosperity.<sup>(11)</sup>

### *Our Hard Luck: The Worse Still Operative*

It is from these facts that we can understand why majority of our religious leaders acted as tools of others in opposing establishment of Pakistan. And why they are still carrying on their opposition by raising new and confused issues every other day. For the last fifty years, they have been carrying out a campaign to establish theocracy as a means to grab power under the cover of Islamic revolution. Had they not stirred turmoil in the name of religion, the nation's ship of destiny would not have strayed so grossly off its course. It is due to the confusion spread by them that the general public has moved away from objectives of establishment of Pakistan, and is now in a state of doubt about the very rationale of Pakistan.

It is to our hard luck that when the time for drawing up the laws came, neither the Quaid-i-Azam, nor Allama Iqbal was there on the scene. Worse, after creation of Pakistan our theocratic elements started demanding enforcement of Islamic laws (where "Islamic" meant (sectarian)), because Pakistan had been secured in the name of Islam!

Hindus had willy-nilly accepted partition of India but they were, in heart of their hearts, not reconciled to it. While Nehru was signing up the partition plan on behalf of the Congress, he was also telling his people that:

"Our scheme is that we should let Mr. Jinnah have his Pakistan and afterwards create such economic and other factors which would compel Muslims to beg us for rejoining India" (Pakistan Faces India, p.99).<sup>(8)</sup>

### CONCLUSION

This ideological perspective provides educative values to be embedded in the curriculum fabric at all the levels of educational enterprise. This would make the young generation the true heirs of the past efforts. And will help in building Pakistan

stronger and invincible. This demands a revolution through educative process. The sooner it is done, the better it is for Pakistan to cope up with the changing scenario of this threatened planet, the earth.

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